

1570

**THE DISCOVERSE**  
**TOUCHING THE PRETEN-**  
ded Match betwene the Duke of  
Norfolke and the Quene  
of SCOTTES.

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# **A DISCOURSE**

touching the pretended Matche betweene  
the Duke of Norfolke and the  
Queene of Scottes.

**F**OR as muche as of late it hath bene geuen  
out that the continuance of the Gospel here  
among vs, and the safetie of oure Soueraigne,  
shoulde depend vpon a matche to be had be-  
tweene the Duke of Norf and the Q. of Scotts  
for that otherwise she marrying a foreine Prince  
might growe to that strength as our Soueraig-  
nes forces shoulde not be able to counteruaile  
the same (a thing verrey dangerous considering  
her aspiring minde) whereby both this presēt  
state and Religion shoulde be in hazard. And  
farther, that the vniing of these two Realmes  
by this match might make us equall in strength  
to our neighbours y<sup>e</sup> border about vs. I thought  
good by consideration of her person & his per-  
son, of the matche to be had betwene them, &  
of the present state of this Realme, to se whe-  
ther there shoulde not be lesse danger in com-  
mon reason to haue her matched rather abroad  
then at home, though it seme a very strange  
Proposition to be proponed by any subiecte of  
this land, whether it be better to haue her ma-

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ried abroad, then at home, she remaining vnder  
our Soueraignes government, to dispose of her  
marriage or not marrying, as it shal seme to make  
molte for her safetie, what is it els but to call in  
question whether her Maiestie may gouerne or  
not gouerne in her owen Realme.

¶ A consideration of the Q. of Scots person.

**I**N Religion she is either a Papist, whiche is e-  
uill, or els an Atheist, whiche is worse, and in  
league ioyned with the confederate enemies of  
the Gospel, by the name of the holy league, to  
roote out all suche Princes and Magistrates as  
are professors of the same. A thing well know-  
en, though not generally.

Of Nation she is a Scot, of whiche Nation I  
forbeare to say what may be said, in a reuerent  
respekte of a few godly of that Nation.

Of inclinatio how she is geuen, let her owne  
horrible actes publikely known to the whole  
world witnes, though now of late certane sedu-  
ced by practise seke to cloke and hide the same.

Of aliances of the Mother syde how she is  
descended of a race that is both enimie to God  
and the common quyet to Europe, euerie man  
knoweth, but alas to many haue felt.

In good will towards our Soueraigne she  
hath



hath shewed her selfe sundry wayes euill affected, whose ambition hath drawe her by bearing the Armes of England, to discipher her selfe to be a cōpetitor of this crowne. A thing publicly knowen. I leaue to touch other particular practices that hath discovered her aspiring minde.

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¶ The consideration of the Dukes person.

**T**ouching his Religion how he is affected, I leaue to God and his owne conscience; but that he should not be settled in Religion, it shal appeare, by sundry reasons to the contrarie.

First, his education of his sonne vnder the gouernement of a Papist doth shewe it.

Secondly, the corruption of his house, his chiefe men of trust being Papistes.

Thridly, the confidence and reposed trust he hes in the chiefe Papistes of this Realme.

Fourthly, his last mariage with a Papist.

And lastly, this pretended matche.

¶ Touching his calling, he is in state the second person of this Realme.

Touching his credite with the Nobilitie and commons, it is well knowne to be great, with the one in respect of his alliance, with the other in respect of a kynde of familiaritie vsed towards them in publike sporte, as in shooting and

cockfights, a thing not to be discommended  
if this match of his did not discover it to lauer  
of an ambitious and aspiring intent.

¶ The consideration of the Matche.

All matches in mariages which promise good  
successe and continuance of concorde are toy-  
ned in the feare of God, & coupled by sincere  
loue, the trew and only knot of good agreement  
whiche loue is engendred by the eye and by  
the eare, and can not be perfecte vnles bothe  
senses be satisfied in either partie: whiche eye  
lyking in them can not be, for that neither of  
them hath sene the other, now let vs wey, whe-  
ther sinceritie of loue be y maker of this match  
First for degrees sake let vs begin with the Q.  
It is likely that the Q of Scots, that coule not  
lyke of King Hary, should lyke wel of y Duke  
such as know them both do think very vnlikly

Now to the Duke. It is likely that any man y  
professeth trew religion, or respecteth worldly  
honour, or regardeth his owne safetie, woulde  
match with one detected of so horrible crimes  
in respecte of loue, surely none that is either  
honest or religious can think so. Then must it  
nedges follow, that neither the eye in her of the  
painter hes discharged his datie, for ether eye  
likeing

liking hath not passed betwene them, nor the  
care in him is contented, but that some other  
respect shuld be the knitter of the knot: which  
respect carieth in it selfe, manifestt presumption  
of euident daunger.

¶ A consideration of the present state.

Toucheing Religion, for lacke of doctrine, it  
is thought that the Realme deuided into three  
partes, two of them be inclined to Papistrie, &  
Atheisme.

Toucheing gouernment, such hath bene the  
lenitie of our Soueraigne, a thing very commē-  
dable in a Prince, if our corruption abused not  
the same, as men for the moste part are grow-  
en so remisse in dutie towarde her Maiestie, as  
they both contemne lawes, and inferior magis-  
trates to leaue to descend into some their per-  
ticularities in this behalfe.

¶ A discourse vpon the foresaid considerations.

**N**ow let vs le vpon consideration had of ei-  
ther of the persons, and of the match, and  
of the present state, what liklyhode there is of  
continuance of Religion, and safetie to our So-  
ueraigne. And first let vs resort to the conside-

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ration had of her person, and begin with Religion.

Is it likely that the Gospell shall haue continuance by her, who is enemie to the Gospell, and is ioyned in league and confederacie with the coniured repugners of the same?

It may be said that in Religion by perswasion she may be altered. It may well be answered that it is only Gods office to inclyne hartes to true religion, and that otherwise to think, proceedeth of vaine presumption. Surely if we wey her inclination by the experience had of the frutes of her behaviour, we shall see small cause to hope that sincere Religion can dwell in so corruptible a vessel. Then in reason consider further how vnlikely it is that vpon consideration of the present state, she finding two partes of this Realme inclyning to her Religio, where she thinketh to haue a great partie, wil alter the same, to ioyne with the fewer in number.

Now as touching our Soueraignes safetie, is it lyke that our Soueraignes safetie shoulde be grounded and depended vpon her, who hath disphred her self to be our competitor of this Realme? I speake of things publicly knowne, I leaue other secreete practises tending to the same end.

¶ It may be said, that so that the Q. can be brought



brought to like of the match, and to restore her to her Kingdome, and stablishe her in the succession, she will by the othe and subscription confirme any thing that may tend to the Queenes safetie. If she falsifie her faith, no pleading will serue, the sworde must be the remedie.

But how like is it, that one ambitious, a borne Scot, a defamed person, who hath made shipwracke of all honour and reputation, and lastly a branche of the house of Guise, whose profession is to kepe none Edict neuer so solempnly promised, will kepe faith? I leaue it to the consideration of those that Iudge without affectio.

Now hauing shewed how vnlutely it is that any safetie to our Soueraigne or continuance in Religion, ca growe by her person in this match. let vs se whether the desertes in her are likely to be supplied by the consideration of his person. And first will we come to the weighing of his Religion, which hauing shewed to be vnsettled by fundrie reasons of good moment, let vs now se whether by this match there is not like to ensue an euident and vndoubted daunger of his reuolt. And for profe hereof, let the only example of Salomon teach vs so to think. Did not he by matcheing with an Idolatresse Egyptian, become an Idolater, whereby ensued to him Gods high displeasure, to the great pla-

gue of his kinne and posteritie?

If wildome might haue stayed him, he was lykest to haue bene stayed; for he was of all y euer was the wisest. But when wisdomē passeth the bondes of Gods cōmandemētes, it turneth to folly. That lawe which forbad salomō to mary with the Egyptian Idolatresse, stādeth in force still, and forbiddeth the Duke to mary with the Scottishe Idolatresse, least that punishment which fell vpon Salomons kinne, teache the Duke to beware of lyke punishment. But let vs go further in applying.

Salomon married one meaner witted then himselfe: But the Duke wolde mary one equall in witte, and in subtiltie superior. To conclude, if Salomon marrying one in degree his inferior, & in witte meaner, became an Idolater: what shall we then loke for of him, that in degree is inferior & in witte rather meaner then equal with him, whome he seeketh to mary? But well, suppose he will continue constant: is all the daunger gone? No: For if either she mislyke him, which is likely, for that she can hardly loue him, hauing to delicate an eye: or if that she ouerrule him, for that he is her inferior, which is not vnlikely, considering her courage, or if he die, a thing to be thought of, for that he is mortall, or if his lyfe be taken from him, by inderecte me-  
sues,

ones, a practise wherewith the is right well acquainted, and by a Pope may be dispe<sup>ct</sup>ed with all: what shall then become of the continuance of Religion?

Now let vs se further what safetie may grow to our Soueraigne by his match<sup>ing</sup> with her. Be'ore in the consideration of his person, I shew how that by calling in birth he was Honorable, and of credite great, with bothe Nobilitie and commons, which two qualities as they are good giftes of God, and such as bring well inploide by him whome God hath indowd withall, yelde no small benefite to the common wealth and Prince where he liueth, so on the other side, being abused through ambitio<sup>n</sup>, they brede to the Prince danger, and to the common wealth disquiernes.

¶ Now let vs se what doubt groweth by this match of the abuse of the layd qualities.

**F**irst, the match it selfe not grounded in the feare of God, nor vpon due respect, as afore was shew<sup>ed</sup>, can neuer yelde good truires, but must nedes taste of ambition, of all other the moste dangerous fruite.

Secondly, the partie he selfe whom he is to match withall, hauing shew<sup>ed</sup> her selfe once, a

Competitor of this Crowne, is lyke to drave him from the due consideration of this allegiances by her cunning perswasions wherein she excelleth. To abuse the sayd qualities in attempting the said Crowne for the thirst of a Kingdome, can neuer be quenched vntill it hath hazarded the vttermoſt triall.

It may be obiected that by diuers capitulations that mischeif may be well preuented.

It may be well answered, that suche as with simple eye weigh her fauorers in respect of Religion, his frendes in respect of calling, alliance and popular familiaritie, & therewith the eging on of foreine practises, may well see no bond sufficient to bridle, so incorrigible an humor as ambition is.

These thinges well weyed with the consideration of this present state, how lytle we reigneth commonly, through the lenitie of our Soueraigne, in the hartes of the subiectes, whereby they may & more easily be seduced by practises, be drawn from the due consideration of their dutie, it must nedes appeare that the home match carieth in it self most euident daunger.

I leaue to lawyers to define of what qualitie this presumption is for a subiecte, to seke to match with a Competitor of this Crowne without making his Soueraigne first priuie thereof.

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A comparison betwene the home match<sup>207</sup>  
and the forreine. 280 280

**H**Auing shewed the daunger of this home match, let vs now consider with the for-  
eigne match, and se which of them yeldeth most  
daunger.

If she marry a foreine Prince, her partie here  
with in the Realme will not be great, fre hardly  
is an Englishman brought to lyke of a stranger  
or a foreine gouernor, then must her meanes to  
annoye vs, consist in foreine aide, which though  
it be daungerous, yet doth it not yelde lyke  
daunger to the home enemy. For one enemy  
within a Citie besieged, is more daungerous, then  
a hundreth abroad.

If she marry a foreine Prince, as for example  
with France, then will Spaine be ielous, for it  
were contrary to the Spanishe policie to see  
France and England vnited vnder oue gouer-  
nor. And therefore England might looke for  
any Spanishe aide, to kepe Fraunce from this  
purpose.

But if she marry at home, whereby the ielousie  
of these two Princes may be taken away, then  
they bothe in respecte of that league wherein  
she is ioyned with them, and the desire they  
haue to disquiet this estate, will ioyn together

In aiding of her. And so besides her home help  
she should lacke no foreine aid. By this short  
comparison, evidently you may se the home  
match more dangerous then the foreine, as well  
in respecte of the continuance of Religion, as  
of the safetie of our Soueraigne.

God be thanked that hath so prouyd for  
the continuance of our Religion, as he hath ge-  
uen vs a Prince that fauoureth Religion, and  
that we neede not feare no further stay at her ha-  
des who is enemye to Religion.

God also be thanked that hath so prouyd  
for her Majesties safetie as she hath no neede of  
this new found remedie.

Touching the other respecte of this home  
match; which is the uniting of England and Scot-  
land, if we looke well vpon the vniters with a  
single eye, that leueth the continuance of gods  
glory, and the safetie of our Soueraigne, & the  
quietne of this state; we shall se more profite  
in diuision, then in union.

Notwithstanding it hath pleased God in his  
bestlike so fauourably to deale with our Queene  
as he hath raised vp in Scotland a Godsonour,  
during the minoritye of the young King, so  
faithfully inclining to her Majestie, as of no  
subjecte in this Realme, she may dispose more  
of them, then of him; whereby during his go-  
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uernement she may assure her self of most per-  
fite vnion. God grant that she may make that  
accompt of him, that he deserueth.

Thus ye se the Quene in safetie, the two Re-  
almes vnited, and this remedy nedeles.

God graunt her Maiestie may seke the ad-  
uancement of Gods glory in simple  
sinceritie, execute her lawes with  
conuenient seueritie, and  
then no doubt of it, he  
wil blesse her with  
long assured  
safetie.

